

March 6
1930

CENTENNIAL YEAR

1930

RELIEF SOCIETY NUMBER

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did." ACTS 9:36.

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Price One Penny

OUR PRESIDENCY SENDS GREETINGS

IT GIVES the General Presidency of the Relief Society great pleasure to extend to the beloved women of the organization in the European Missions, greetings and congratulations.

At this most important milestone in our history, we stand, Janus-like, with our faces turned two ways. Either prospect brings joy and hope to our hearts: Joy for the past, hope for the future.

The Relief Society feels itself so fundamentally a part of the Church that it is impossible to disassociate one from the other. Our hearts have been torn by the sorrows, or have throbbed with the triumphs of the Church in the century's achievement.

The success of any people can be no greater than the standard of its womanhood. The women of our Church have never been found wanting in any test to which they have been put. The instructions of our Prophet-organizer have been the principles developed into a society for benevolence, for education and for progress among women that cannot be surpassed. The past of our Relief Society is full of glory, and its future is full of promise, always with the service point of view. Keeping pace with the development of the Church along all lines of endeavour, yet the Society is ever mindful of the first charge given to it "to care for the poor, minister to the sick, comfort the sorrowing, and to teach righteousness."

LOUISE Y. ROBISON
AMY BROWN LYMAN
JULIA A. CHILD

General Presidency of Relief Society of the Church of Jesus Christ of Latter-day Saints.

LOUISE YATES ROBISON

PRESIDENT OF THE RELIEF SOCIETY OF THE CHURCH

BY JENNIE BRIMHALL KNIGHT

AMONG women who are blessed in being well born is our new president. Her birth occurred in Millard County, on May 27th, 1866. Her father was Thomas Yates; her mother, Elizabeth Francis Yates. She says, "I am thankful that I was born to those splendid parents, who were refined, spiritual, and loving." Throughout life her father and mother were devoted lovers. They left their native land for the faith they had in the Gospel, and bequeathed their children a reverence for God, for His works, for His promises. Their daughter, following their worthy example, has a perfect trust in the Lord and deep respect for His authority here on earth.

In Pioneer days her father was bishop of Scipio; her mother was a worker in the ward Relief Society and later president of Millard Stake Relief Society—facts that bear witness to their leadership. When very young, Louise learned to share with others her food and shelter as well as the companionship of her father and mother. In this home the foundation was laid for our new president's work in the Relief Society.

Sister Robison went to school in her home town, and was for a season a student at the Brigham Young University. At that time Karl G. Maeser was principal—a fact that she appreciates. With hundreds of other students she received abundant spiritual enrichment through contact with his life. When a very young girl she was married to Joseph Lyman Robison, and thus her career as a student was cut short.

Many years of Mrs. Robison's life have been devoted to home making. Her two sons, like her brother Thomas, an engineer, are of the professional class. Her eldest son, Harold, who received his M. D. at the Rush Medical College in Chicago and his Master's Degree in Philadelphia, is a prominent physician of Los Angeles, California. Her son Rulon is endowed with exceptional musical ability; he has a rich tenor voice and is a member of the faculty of the New England Conservatory of Music in Boston. She has four daughters—Florence, Winifred, Gladys and Dorothy, all married. Their mother's tribute is: "My daughters are successful home-makers and mothers, as my sons are successful professional men." People who have come in contact with this family have been impressed by their mutual devotion and by the endearing terms with which they address each other. Having seen some of the daughters, I know that their mother is justified in her estimate of their ability.

In one capacity or another, Louise Yates Robison has served the Church a great many years of her life. Before her marriage

she was an officer in the Y. L. M. I. A.; for several years thereafter she was at home with her babies. She says: "When they were old enough for me to leave them, I again began Mutual work." For many years she served as president of the First Ward Mutual in Salt Lake City, and later she was president in the Emerson Ward. Then came the period of her service on the Granite Stake Relief Society Board, followed by a call to the presidency of that Board. She was serving in the capacity of first counselor to President Leonora T. Harrington when she was placed on the General Board of the Relief Society and the Executive Committee in the position of second counselor to President Clarissa S. Williams. Sister Robison has also served on the Granite Stake Board of Genealogy, doing active work with Richard Summerhays.



AMY BROWN LYMAN LOUISE YATES ROBISON JULIA A. CHILD

During the war her very efficient service was generally appreciated, particularly by the Red Cross, for whom she did conspicuous work. Her special work at that time was in surgical dressings. She took training and later was sent out by the Red Cross as an instructor. She presided in the gauze room at the Gardo House. Many a thought she devotes to the "fine women who gave their service to the Red Cross during that period of storm and stress."

Temple work is dear to her heart. She has said that there are no moments of her life when the spiritual seems to dominate so completely and push from her all that is earthly as when she is in the Temple doing the work of that Sacred House. She par-

ticularly appreciates her good fortune in being able to attend the dedicatory services of the Mesa Temple in Arizona. During that memorable week President Grant gave her an invitation to be present at every session—a courtesy which she deeply appreciates.

In positions of leadership Sister Robison is modest and unassuming. On April 2nd, 1921, when her name was announced as counselor to President Clarissa S. Williams, she turned to Leonora T. Harrington, her stake president, and said, "I did not know there was another by that name in the Church." Much to her astonishment, Mrs. Harrington answered, "Why, that is you."

From the moment of her entrance on the General Board she has been energetically interested in Relief Society problems. During convention and conference periods she has visited more stakes than her real quota. No personal interest has ever stood in the way of her answering the call of the organization.

It is superfluous to say that she is industrious; her record of achievement bears eloquent testimony to this fact. She has spent many hours in the office when all others were gone. Besides her regular work as counselor, she has acted as chairman of a number of important committees. At her suggestion and under her supervision, a Church-wide campaign for home beautification was launched, resulting in unforeseen and extraordinary interest throughout the stakes of the Church.

At present she is a member of the Travelers' Aid Society, having attended two national conventions of this organization. This year her name is published as one of the directors of the Utah Tuberculosis Association. Her interest in social welfare problems has taken her to two conferences for social workers, one held at Denver, Colorado, and the other at Toronto, Canada. She is an active member of the State Conference of Social Work and of other organizations in community welfare.

On October 7th, 1928, President Grant presented her name at the Semi-annual Conference for General President of the National Woman's Relief Society of the Church—a position that she will doubtless fill with the same enthusiasm, energy, and faith that she has put into all other positions to which she has been called.

Sister Robison is interested in the progress of women the world over. Consequently, she has a vision of the great work to be done and the courage to do her part. She is full of faith and has an understanding heart. She comes to this notable position well qualified to fill it with dignity and honour. Our thoughts of her lead us to substitute the feminine for the masculine and repeat the words of the third paragraph of the first psalm in expressing our faith in our new President, Lonise Yates Robison. "And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

—From the *Relief Society Magazine*, January, 1929.

FIRST COUNSELOR AMY BROWN LYMAN

THE information and experience Amy Brown Lyman has gained as secretary of the Relief Society General Board is now available for her new office, that of counselor to President Louise Y. Robison. Added to her knowledge and experience are a group of engaging and trustworthy qualities of mind and heart that have made Mrs. Lyman successful in the numerous positions that she has filled during her industrious life. Coupled with her mental qualities are spiritual qualities developed through years of service. We would emphasize that from early childhood she has been nurtured in the spirit of her religion. The home from which she came cherished above all else the priceless gift of the Gospel of Jesus Christ. Her father's and her mother's names are synonyms of sacrifice for the establishment of the work and the rearing of their children, with a love for spiritual values. Her life has been characterized by devotion to the Gospel. She has made sacrifices to establish institutions that are of great value. Her devotion as a teacher in the Brigham Young University, like her work in the Relief Society at the present time, has been inspired in the main by a desire to magnify the Gospel work in the earth. Throughout her life her intellectual gifts have been coupled with spiritual qualities.

—From the *Relief Society Magazine*, January, 1929.

SECOND COUNSELOR JULIA A. CHILD

MANY people recognize in the character of Sister Julia A. Child a delightful balance, an all-roundedness, a clear headedness that is both useful and admirable. There is no substitute in life's work for common sense or loyalty and Sister Child possesses both these characteristics in large measure. She is loyal to her Church, loyal to the Relief Society, and will be loyal to President Louise Y. Robison, to whom she has been called to act as second counselor. There is another attribute necessary for success in the Church of Jesus Christ of Latter-day Saints, and that is faith in the divinity of the latter-day work, faith in God, and in Jesus Christ as the Saviour of the world and the Redeemer of mankind. Sister Child is ever faithful and has imbedded in her heart a strong testimony of the divine guidance of this great work. She is a woman of unusual charm. She is kind and sympathetic in her attitude towards all with whom she meets. She is one whose spirit would tend to bring order out of chaos, harmony out of discord, good will out of ill will, and peace where the cry has gone forth that there is no peace.

—From the *Relief Society Magazine*, January, 1929.

GENERAL SECRETARY AND TREASURER JULIA A. LUND

JULIA A. F. LUND is a member of a family that is outstanding in education and business. She has devoted herself to education. To her accumulation of knowledge she adds that indescribable something which may be personality and may be a gift of interpreting, enhancing, and transforming what she says. She is brilliant, naturally gifted as a speaker, and perhaps has the right to be styled an orator. Sister Lund has a spiritual nature and her spirituality is contagious. She has faith in the religion she has espoused, and in the work of the great Relief Society, with whose fortune she has allied herself. She has an abiding faith in the triumph of the good, the true, and the beautiful. That which is unlovely, ordinary, or in any sense below a high standard, never appeals to her. She has hitched her wagon to the stars, and there she has fixed her gaze. Of refined tastes and delicate emotions, she is a woman of stable character. President Robison is to be congratulated on her choice of Mrs. Lund as secretary for she will grace this position as she has graced all the positions that she has filled during her active public life.

—From the *Relief Society Magazine*, January, 1929.

THE MEANING OF RELIEF SOCIETY WORK

WHEN I first attended Relief Society class I was not a member of the Church and took no active part in its work. We studied Dr. James E. Talmage's book, "Jesus the Christ," and from it I learned more of the Gospel than I had known before. I came to a fuller understanding of Christ's mission on earth, His sacrifice and atonement, and how necessary it was for me to repent and be baptized.

A short time after my baptism I was asked to fill the office of second counselor in the Relief Society. I felt very weak and nervous and was inclined to refuse; but I was told by Elder Pixton that if I would do this, I would receive many blessings. His words have come true. I have been wonderfully blessed and feel I have grown spiritually. I thank my Heavenly Father for His guidance.

Following this, we took up the "Book of Mormon" studies, and as I was in office I was called upon in my turn to assist in the lessons. It is through these opportunities that I have gained a fuller knowledge of God and His dealings with His people on the American Continent. I know that, if I am to return to my heavenly home, I must comply with all the requirements. "I must love God with all my heart, mind and strength, and my neighbour as myself."

By trying to do this I am learning to live at peace and in harmony with all whom I meet. I feel it is a great and grand thing

to make allowances for others' weaknesses—to hide their faults and seek for their virtues. May we all strive with this object in view.

The "Word of Wisdom" lessons have been a testimony to me that the Prophet Joseph Smith was an instrument in God's hands to reveal to us His laws of health. I have greatly enjoyed these lessons and have received much benefit from them.

The "Literary Lessons" also have given me a deeper appreciation for the women of our Church who have taken active part in this great organization. They inspire me to try and attain higher ideals.

Our social events fill me with a love and joy of service that knows no end.

I have enjoyed my labours in the Relief Society immensely. We are indeed a happy band of sisters and I love them all as such. We have studied, worked, and played together and so have grown to understand each other which enables us to work in unity.

The Relief Society is like a wheel in God's plan; we must keep it clean, bright and in thorough working order. It is our work sisters, so let us be staunch and true to our calling. It must be as sacred to us, as the Priesthood is to our brothers.

What does the Relief Society mean to me? It means everything; it is life to me and has helped to show me my way to eternal progress. It is our Father's special field of service for the daughters of His Church to work in. If we seek in earnest prayer, work diligently and faithfully, we shall reap a rich reward. Come sisters, let us rally during this Centennial Year, and prove ourselves worthy of this uplifting program. It is the Lord's work for us.

ANNIE L. REES.

GRATITUDE

DEAR SISTER WIDTSON:

I feel it a great privilege to be president of a Relief Society in this Centennial Year of the Church. Relief work is a noble work, and teaches us to put self last. It is the means of living the true Gospel and helping those in need. I think there is not an organization that has more opportunity for progress than our Society. It is a power for good. To do Relief work one must have the true spirit of love and charity.

Dear sister, I would like to tell you that the sisters of the Holloway Branch are indeed helpful workers in this great cause. I humbly ask that blessings may be with each and every sister who is doing Relief work. That our Society may continue to prosper is my earnest wish.

ADA GEE.

THURSDAY, MARCH 6, 1930

EDITORIAL

THE RELIEF SOCIETY

THE destiny of woman—To progress eternally, by the side of man, to the divine powers and joys which are the promise of the Gospel of Jesus Christ.

The duty of woman—To perfect and develop her every gift, physical, mental and spiritual, by obedience to the laws of the Plan of Salvation, so that she may tread, endlessly, the path of increasing perfection.

The privilege of woman—To be the mother of the race; to train the coming generations; to guide the destinies of earth, by wise counsel and unyielding respect for purity and truth, and to comfort and teach suffering humanity.

The opportunity of woman—To take part, vigorously and intelligently, in the activities provided for woman's development, in the Church and elsewhere, especially in the Prophet-organized Woman's Relief Society.

The rights of woman—To use her free agency without interference, and to share, equally with every other human being, in the gifts of earth and heaven, recognizing always the difference in function, divinely ordained, between her and man.

The Relief Society is a means by which woman, through self-effort, may accomplish these things. It aims to secure for woman the full development of her heaven-born powers, and to secure from her the service that alone may be had from her loving spirit, tender sympathy and gentle hands.

The excellence of constant, personal growth, and the beauty of willing, intelligent service—that is the basis of the Relief Society program.

May the Lord bless our Relief Society sisters.—W.

APRIL 6th BRANCH CELEBRATIONS

ALL BRANCHES should begin early to prepare for the celebrations to be held on April 5th and 6th. There will be no District conferences on those days. Full programs for the proposed celebrations may be obtained from the Mission President, A. William Lund. Let us all unite to make April 6th, 1930, one of the happiest of our lives.—W.

A PROPHET'S INSTRUCTIONS TO MODERN WOMAN

Our Father's Care.

The organization of the mature womanhood of the Church into the Relief Society eighty-eight years ago proves that Joseph Smith was one of woman's greatest benefactors. That a modern prophet should be mindful of her progress is but an added proof of the restoration of the Gospel in its fullness. It is an evidence also of our Heavenly Father's care that the gift of independent thought and action should be made through the instrumentality of a broad-visioned, far-seeing man of God—a Prophet, a Seer—our friend, our leader.

The Name Chosen.

At the first meeting, soon after the officers were chosen and the organization effected, a name for the infant Society of women was discussed. We read from the minutes of the first meeting: "It was moved by Counselor Sarah M. Cleveland and seconded by Counselor Elizabeth Ann Whitney, that this Society be called the Nauvoo Female Relief Society.

"Elder John Taylor offered an amendment, that it be called the Nauvoo Female Benevolent Society, which would give a more definite and extended idea of the Institution—that Relief be struck out and Benevolent inserted.

"President Emma Smith suggested that she would like an argument with Elder Taylor on the words Relief and Benevolent." Then followed a spirited debate between the brethren who favoured the use of the word *benevolent* and the sisters who thought *relief* more fitting. The Prophet said: "'Benevolent is a popular term and the term Relief is not known among the popular societies. Relief is more extended in its signification than Benevolent and might extend to the liberation of the culprit—and might be wrongly construed by our enemies to say that the Society is to relieve criminals from punishment, etc.—to relieve a murderer would not be a benevolent act.'

"President Emma Smith said the popularity of the word Benevolent is one great objection—no person can think of the word as associated with public institutions without thinking of the Washington Benevolent Society, which was one of the most corrupt institutions—do not wish to have it called after other societies of the world."

Since the Society was intended to be for woman's advancement, the brethren present tried to make them see the possibility and scope of their work, but graciously gave in to their desire as to the name of their new organization.

The student of to-day is impressed with the fact that the brethren were right, and that the name they suggested expressed much more fully the purpose and scope of the Society in its complete functioning. They evidently conceived its purpose to be much

broader than the term *Relief* indicated—which term implies that something is wrong and needs remedying, while the Society was to be a positive upbuilding force. Relief is negative in application; benevolence is positive.

The Standard dictionary defines the terms in exact agreement with the Prophet's contention: "*Benevolence* is a desire for the well being or comfort of others; showing love to mankind. Any act of kindness or well doing" which may be shown to fellow man whether he be in trouble or not; or in the hope of *preventing* trouble, sickness or sin. The dictionary further explains that "Originally *beneficence* was the doing well; *benevolence* the wishing well to others; but benevolence has come to include beneficence and to displace it. *Charity*, which originally meant the purest love for God and man (as in I. Cor. 3), is now almost universally applied to some form of alms-giving and is much more limited in meaning than *benevolence*."

To Save Souls.

It is certain that the Prophet foresaw a much greater scope for the womanhood of the Church than the women themselves could understand. And while our organization has always stood for the highest possible upbuilding program, the full and complete interpretation of the term relief, yet there are those who are misled even to-day, because of the name, into thinking that the Society should concern itself only with the alleviation of distress or suffering—the giving of *relief* as the name indicates. This is particularly true in some of the newer branches of the Church in the missions. It is granted that the relief of distress is a truly noble and ennobling work. But it is a much greater work to give help that will build and magnify good, thus *preventing* poverty, sickness or sin and removing the cause for later necessary relief. In other words, the Prophet foreknew and predicted that our work should be a positive, upbuilding force for progress and human welfare. That is why lessons are prepared and study, progress, growth is such a necessary part of Relief Society work.

Said he to the sisters on one occasion: "This Society is not only to relieve the poor but to save souls." Souls are saved by rearing and preparing them in righteousness more than in rescuing them from sin, or illness as noble as that may be. Again our duty, our assignment from a modern prophet, includes a positive program in a distinct

Field of Action.

That does not imply that woman is to leave her home or forsake her God-given task as mother and home-maker to assume any of the public duties belonging to the Priesthood. The Prophet's instructions in this regard are clear and concise: "Let your labours be confined mostly to those around you in your own circle. As far as knowledge is concerned, it may extend to all the world; but your administrations should be confined to the

circle of your immediate acquaintances, and more especially to the members of the Society." If every mother and home-maker in this Church would learn how to exert a positive influence for righteous endeavour in her home and instill it into every member of her family, if every Relief Society member would see the virtues instead of the faults of every other member, then indeed could we speedily become Saints in deed as well as in name. In that way only are we to fulfill the Prophet's injunction to "assist by correcting the morals and strengthening the virtues of the community." The home is our field of action; the Relief Society is our school for learning the methods and practicing the means of reaching the much desired goal.

"Have Mercy on One Another."

The Prophet tells us further how this good work may be done: "You should be armed always with mercy. If you would have God have mercy on you, have mercy on one another. . . . Be pure in heart. . . . By union of feeling, we obtain power with God." If the entire womanhood of any branch or any community will make these instructions operative in their own circles and amongst themselves, the men will soon fall into line and there will be a peace and joy in living that no outward force can destroy. The women of the Relief Society have it entirely in their power to make ready for the glorious day of Peace and to literally make a heaven of earth. For where contention or criticism is, there God is not—nor can be. Only in unity and understanding of each other may we obtain "power with God" as was promised.

The Reward.

Inconceivable joy is the reward of the struggle and the effort to be an honestly active Relief Society member. The Prophet tells us: "If you live up to these principles, how great and glorious is your reward. If you live up to your privileges, the angels cannot be restrained from being your associates." Can we ask for greater power or joy on earth? The way is clear. The work is here. Shall we not each do our part!

LEAH D. WIDTSOE.

RELIEF SOCIETY ACTIVITY

LOOKING over the history of the Relief Society, one is thrilled at the glorious achievements made possible by the earnest cooperation of its thousands of members under divine leadership. Its aims have ever been to further the cause of womanhood.

Concerning our own Relief Societies, namely, those of the British Mission, I think they were never more interesting or of more vital importance than they are at the present time.

Earnest, sincere study, followed by application of all the lessons

to our daily lives will make for complete harmony of development, spiritual, physical, mental and moral. It will increase our capacity in every sphere of life. It will make of us the kind of women who make good wives and mothers, and will make us capable of creating superior homes.

We should put forth every effort to adjust ourselves to the high standards set by our leaders, and so make the Centennial Year a real, decisive one. Let us give careful consideration to our daily mode of living, making sure it is such as will have a constructive influence on our lives. If we do this, it will not be long before we discover new powers within us, and life will take on a fuller meaning and we shall grow like the women God intended us to be.

MARY ALICE FITTON.

THE OBJECT AND AIM OF RELIGION

THE Gospel of Jesus Christ bears all the marks of divine origin. It came down from heaven, and its gracious purpose is to carry us up thither. It was foretold from the beginning by prophecies which grew clearer and brighter as they approached their fulfillment. As we read that glorious volume, the Bible, we find in its pages the gracious will of God made known to mankind. Some of the things we learn from it are the marvels of creation, the operation of Divine Providence, and the great blessing of redeeming mercy; in fact, we might say we learn the beginning of all things from the creation of the world. Beautifully does it tell of the life of Jesus—His wisdom, power and love; His miracles and teachings; His perfect example, suffering and death. It points to us the necessity of obedience; it makes the way plain; it is ever accessible to all who believe and obey; it is without money and without price; and it reveals to us a future state through the great principle of obedience.

The will of God is the plan of salvation that is on the earth to-day; its object is to raise man from his fallen state. It is not a religion of forms and rituals; but through its principles a person may work out his own salvation through obedience, by earnestly surrendering his will, heart and life to the guidance of the word of God.

Practical Christianity demands not only an external profession of duty to God, but an inward devotedness to His service. Service like this raises us above the world while we live in it, and helps to prepare us for joy in this life and for the life to come.

We who are members of the Relief Society have a great obligation resting upon us, as the way has been opened that we might be of service in the cause of practical and pure religion, by visiting the widows and fatherless, and fulfilling the commandment:

“Bear ye one another’s burdens.” Such is the aim of the Relief Society: To help to build up the kingdom of God here upon the earth, and to bring about the brotherhood of man through kindness, humility, self-sacrifice, love and patience. Those are some of the attributes of God. Any religion which has not this for its object, is not the religion which our Redeemer came down on earth to preach by precept, to illustrate by His example, to conform by His death and to consummate by His resurrection. His Gospel has been restored in these last days; and I testify unto you that Relief Society work is none other than part of that Gospel—giving happiness to others, and thereby reaping blessings for ourselves. Revelation has opened unto each one of us a volume of Divine Providence with power for righteous endeavour. I hope we shall be found worthy of these things.

Have you had a kindness shown,

Pass it on;

’Twas not given for thee alone,

Pass it on;

Let it travel down the years,

Let it wipe another’s tears,

Till in heaven the deed appears—

Pass it on.

LILY SUTCLIFFE.

THE RELIEF SOCIETY WORKER

THE work of the Relief Society has intensified my powers of sympathy and given me a deeper insight into human nature. It has shown me what the Gospel can do for me.

One of the aims of the Relief Society is to help the poorer members of the Church. Help of a material kind is often made more valuable by the giving of those things which cost nothing. The work helps the sisters to develop their qualities of sympathy and kindness. Love for the sick and suffering and those who need loving kindness provides one of the greatest means whereby the Gospel of Christ can be shown by actions.

Our work is also educational. In the lessons on the Book of Mormon we have learned much about the Gospel of Jesus Christ. They have been of inestimable value to me, having been conducted so that all members could take part, and in such a way that the knowledge obtained is never forgotten.

The Word of Wisdom lessons brought home to me forcibly what foods are good for the body and why. We are never able to plead ignorance in breaking the laws of health revealed to us by the Prophet Joseph Smith in Section eighty-nine of the Doctrine and Covenants.

These lessons and truths have hedged me about with many witnessings of the truth. The spirit of the Society is to help. One

person alone is liable to make mistakes; cooperation of the children of God with His help leads to the fulfillment of His purposes on the earth. That is our aim.

I am glad and proud to be a Latter-day Saint sister and a member of the Relief Society, and hope always to be worthy of my greatest blessing and most precious possession—a testimony of the Gospel.

MARY GARDNER.

THE RELIEF SOCIETY TEACHER SPEAKS

AS AN INSTRUMENT in the hands of the Lord by acting as a Relief Society Teacher, it has been my duty to try in my weak way to give the lessons on health to the class. Understanding a little of the workings of the body as a whole, I have been able to give to others some special points of interest beneficial to health. The instructions given in the *Star* have been most helpful.

When I go, as my duty calls, from place to place attending to the sick and dying, I am always able to give poor souls a word of comfort and cheer. It makes me realize the beauties of the Gospel of health, also the Word of Wisdom. My direct work can be done by me alone, no one will have to answer for my wrong doings but me. Therefore, it is up to me to live the Word of Wisdom to the letter. I must warn my neighbour. Any Latter-day Saint who neglects opportunities to teach the Gospel of Jesus Christ falls short of doing his or her duty. Precept is an effective instructor, but example is more powerful. My motto is: God will always help me to do the work that is nearest to my door. Then I always feel rich—rich in the blessings of God, even though I may be poor in worldly goods.

When the Prophet received the divine inspiration on the Word of Wisdom, these things were little known among men. That gives me the great value of the testimony! When the Lord says, "Thou shalt not," He means just what He says! When He says, "I will reward you," I try to live the life that I may claim His promise.

The Prophet Brigham Young, successor to the Prophet Joseph Smith, upon many occasions urged the Latter-day Saints to obey the Word of Wisdom. On one occasion he said that the Spirit had definitely directed him to tell the Latter-day Saints to obey the Word of Wisdom. Those of us who know Section eighty-nine of the Doctrine and Covenants without a doubt intelligently understand! It has reference to all substances that act upon the human body to produce ill effect. O, that I could tell it as I know it and understand the same, that the world in general could believe and realize its significance!

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh

shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

As a Relief Society worker I can bring these things into my daily life. The greatest point to me is to live the Word of Wisdom. Very easy indeed to teach these things, but to live them daily, how different! This is my work, my blessing, and I will reap the reward.

May this Centennial Year bring about among my sisters and brothers a glorious awakening in the Gospel, to conform our lives with the most divine teachings of the Gospel of Jesus Christ. Let us work and pray for sinbound souls. God will heed our prayers, and show the way that they may eventually find the goal, and continue in the faith that they may hear those words, "Well done, enter into the joy of thy Lord."

CHARLOTTE ORME.

THE GOSPEL BANNER FLYING

I SHOULD LIKE to be able to give you some little idea that could be passed on to those of our sisters who keep the Gospel banner flying in the British Isles. Relief Society work has taught me that no matter how weak I feel of myself there is always a power on which I can rely to sustain me in giving a lesson or trying to think out something that might be helpful to others. It teaches me that it is only by taking an active part in whatever is on hand that I am entitled to receive the blessings promised. I am conscious of having failed on many occasions; but the "peace that passeth understanding" becomes more real, and the gracious words of our Lord to His followers bring joy to my heart: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In regard to work that all can take part in, I find quilt making to be most helpful. All can donate material, wool, etc.; every sister can put her own ideas in some part of it. When finished it can be sold to help the funds, or given away to some one in need, where it never fails to keep someone warm. Acting in faith on the promise that "There is a giving away that tends to increase; there is a with-holding that tends to poverty," one is always blessed in giving to the cause of our Master.

Now that on the surface the hatred of the "Mormons" is not so apparent, our Relief Society should make an effort to contribute to outside charities; that is when there is no need among our own people. This has often been the case in Edinburgh. All kinds of garments (left off, provided they are clean) are acceptable to many institutions, and work that is useful rather than ornamental should always be given first place. I shall always have kind memories of those who have held office with me; their consider-

ation at all times gives me joy when I think of them. My love and best wishes go out to all who are working to further the work of the Relief Society.

HUGHINA FALCONER.

MY MASTERPIECE

OFt to my soul there comes fleeting
 Sweet visions of consummate art—
 A statue, a picture, a poem ;
 And there awakes in my heart
 A longing to carve the fair image ;
 To colour the picture sublime ;
 To sing for the world the sweet poem ;
 To create a masterpiece—mine.

But e'en as I reach for my chisel,
 My pallet and brush or my pen,
 And open the door to fancy,
 I am brought to the present again.
 An echoing laugh may recall me ;
 A shrill cry of pain or fear ;
 A small grimy hand on my elbow ;
 A sweet whispered word in my ear.

And away go my visions awinging
 Back to the fount whence they came.
 Before me untouched is my marble,
 My canvas is white, my song but a name.
 I turn to the needs of my babies,
 And gazing into their dear eyes,
 I thrill with a sense of contentment—
 In their future my masterpiece lies.

ELSIE C. CARROLL.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

Our Presidency Sends Greetings	145	April 6th Branch Celebra-	
Louise Yates Robison	146	tions	152
First Counselor Amy Brown		A Prophet's Instructions to	
Lyman	149	Modern Woman	153
Second Counselor Julia A. Child	149	Relief Society Activity	155
General Secretary and Treasur-		The Object and Aim of Religion	156
er Julia A. Lund	150	The Relief Society Worker ...	157
The Meaning of Relief Society		The Relief Society Teacher	
Work	150	Speaks	158
Gratitude	151	The Gospel Banner Flying ...	159
Editorials: The Relief Society	152	Poetry: My Masterpiece ...	160

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